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contact of "cultural" environment. He illustrates this thesis by enumerating the extraordinary variability of fish in the course of their evolution and by historical examples. Thus the Slav is not necessarily or inherently melancholy, and even an Englishman in Russia can realize how melancholy any human being can become in a country which resembles the Atlantic Ocean in a terrestrial form. Similarly the Walloon and Fleming are in sharp racial and temperamental contrast; yet Belgium has stood the severest tests of nationality. Again, the alleged differences in sexual conduct between the English and the French are clearly due to the historical considerations which Mr. McCabe mentions and not to racial differences.

In passing, one may object to Mr. McCabe for once falling away from his own principles and writing of "Teutonic England." England is in fact no more and no less Teutonic than France, and we might have been reminded that one of the principal differences in English and German history is that the English inherited the traditions of Roman civilization which the North German did not.

To dissipate the pernicious nonsense that has been written about racial character by men of all nations is more than a matter of academic interest, for delusions of this kind are at the root of all the auto-intoxication that leads to war—whether it be the delusion of the "Anglo Saxon superiority" or the "Deutsche Seele." And the frank recognition of the educability of human nature and of the necessity for not exploiting its impressionability for purposes of international crime will have to penetrate even the obtuse intelligence of monarchs and politicians if we are ever to have a lasting peace. For the soul of Europe cannot exist without a body, and will be sadly cramped if it is to be in financial servitude to other continents.

E. S. P. HAYNES.

London, England.

THE FUTURE OF DEMOCRACY. By H. M. Hyndman. London: George Allen Unwin, 1915. Pp. ix, 220.

Monographs dealing with the course and effects of the war are at a singular disadvantage, owing to the rapid development of events, both on the various battle fronts, and in internal politics. They are fated to be ephemeral and inconclusive, unless in the case of such carefully documented studies as G. D. H. Cole's

"Labour in War Time," which will remain a valuable historical source and should be a warning to organized labour. The *raison-d'être* of Mr. Hyndman's set of short essays is not clear. They are too vague to be helpful signposts for the future, and in spite of some significant and illuminating pieces of information (such as attest for instance, the tyrannical preponderance of the German element in the International Socialist Congress of recent years), they are in no sense an account of the conditions which led up to the war. The writing is careless, and with but few of the graphic touches which light up his "Reminiscences." The book is a snapshot: a somewhat blurred and undeveloped record of the state of England by the end of 1915. Herein lies its value, for Mr. Hyndman's treatment of the future is perfunctory and inadequate. But he bears witness to the general assault on our liberties, which is being pressed in the name of a War of Liberation. He recapitulates the wage slavery under the Munitions Act, the reintroduction of child labour into farms and factories, the "economies" on the education—such as it is—provided for the children of the poor, the wholesale robbery by mineowners, shipowners and dealers in foodstuffs, the victimisation of certain individuals and associations under the cloak of the Defence of the Realm Act, and the monumental imbecilities of the Censorship. The author's experience of business and finance gives weight to his only detailed suggestions—on the criticism of British methods of banking and railway management: "If the cost of haulage is maintained, it is useless to talk of effective competition with Germany."

He points out the long-suffering patience of the mass of the workers before the war, though "a pound sterling, valued at the level of twenty shillings in 1901, could procure necessities only to the value of 16/6, or at the outside 17/- in August 1914:" and pays a just tribute to the generous idealism of "the class that is doing most of the fighting, and all the production." Yet he underrates the importance of the Trade Unions for the future. Narrow as their vision has often been, and incompetent as many of their leaders undoubtedly are, the Trade Unions and the Co-operative Societies are the only articulate and functional organs of working-class opinion and civic life. Their variety of structure—and within certain limits, of outlook—is a counterbalance to bureaucratic uniformity, and the future depends perhaps mainly on their capacity to weather the industrial crisis after the war, and to extend and consolidate their power.

Mr. Hyndman does not overlook the intensity of race and religious feuds in Eastern Europe. Here he shows clearer perception than some members of the Union of Democratic Control, who, in their anxiety to understand the German case, ignore the rights and wrongs of Czechs, Slovaks and Serbs. Alexinsky, Bechhöfer, Plechanoff, Kuropotkin and Vinogradoff, as well as independent German Socialists, support his contention that "the Germans, finding that their economic and bureaucratic hold on Russia was slipping from their grasp, cried out that emancipated Russia might overwhelm them." At the same time Mr. Hyndman is free from the sickly current cult for Tzarism and the Orthodox Church. And at a time when the tide of religious reaction is rising in France, and our own ecclesiastics have been more than usually vocal, it is good to read his pertinent reply to the talk of "the débacle of Socialism." He rightly protests that what the war does confirm is the moral and intellectual bankruptcy of official Christianity, and of Christ's teaching as the supreme and sole efficacious ideal. There is an interesting chapter on Marxism, in which Mr. Hyndman—somewhat late in the day,—rejects the extreme Marxian doctrine, and cites as an example of the power of other factors than the economic, "the steady growth of Socialism in the purely agricultural communities of Finland." But he has not wholly overcome Marxian determinism. The facile optimism of some of his forecasts belies his recognition of the imperative need for real education and reorganization. Whether as a record or a warning, his book suffers from brevity, and lack of coherence and proportion and has certainly received a misleading title.

F. W. STELLA BROWNE.

London.

RELIGION AND REALITY: A Study in the Philosophy of Mysticism. By James Henry Tuckwell. London: Methuen & Company, 1915. Pp. xi, 318.

In the first of the two parts into which this book is divided Mr. Tuckwell, after insisting on the importance of distinguishing the essence of religion from its external forms, criticises James's denial that there is a religious essence, and maintains that a psychological method such as James adopted is incapable of leading to the discovery of the essence of religion. He then passes in review a large number of definitions of religion, finding